error viator viaticum

.....biscus quod cruor eternus

The Vampire Viaticum

"Cruor Viator Viaticum"

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Foreword: *'for the uninitiated and vamp-curious'……*

Proving to be just as impervious to death as the infamous characters depicted in fiction, the vampire has managed to transcend the centuries. From old world myth to a popular topic of film and literature the vampire defies the ages.

The infamous Count Dracula of Bram Stokers novel, and not forgetting the blood thirsty Hungarian Countess Elizabeth Bathory, have inspired many an author and screen writer to preserve the vampires immortal status.

Throughout the 20th century the vampire has been a prevalent feature in western pop-culture. Since the advent of film, the Vampire has been one of the most consistently featured mythological creatures to grace the silver screen. 'Vampire of the Coast' was the first silent film featuring the word vampire in its title in 1909. The German film Nosferatu directed by Friedrich Wilhelm Monroe screened in 1912, featuring the first true supernatural vampire.

Beyond the fictional vampires that have successfully managed to entertain us, and scare us throughout the century, there are those that claim to share an association with these intriguing creatures beyond mere fascination and fandom.

One of the first vampire related social groups of the 20th century, seemingly exclaiming some association with vampires, was the Count Dracula Society.

The Count Dracula Society was founded in 1962 by Dr Donald A Reed. The society was formed to facilitate the study of horror films and gothic literature. However, it was certainly not a fan club of the infamous Count and nor was it a social club specifically for vampire enthusiasts, or those claiming to be real vampires.

www.Vampires

Since its inception the internet has been rife with vampire related websites.

There have been countless websites dedicated to movies and books about vampires, and the number is ever increasing. There have also been websites dedicated to characters from popular vampire fiction, such as Anne Rice's Lestat.

However, in the midst of the many vampire websites there are some that claim to be social and support groups for 'real' or 'living' vampires.

The term 'living vampire', as coined on many websites, is used to distinguish the fictional vampire from those who claim or believe themselves to be real vampires.

Some of the sites even offer the facility to connect with blood donors, perhaps for those vampires too moral to randomly victimise their local constituents one would assume. These real vampire websites also describe other forms of vampirism beyond the common blood drinking type, notably psychic vampirism.

Psychic Vampires claim they need to feed off the psychic or 'pranic' energy of other individuals to maintain a sense of wellbeing. The sanguinarian vampires or 'blood drinking' vampires will claim the same type of energy association with blood.

After perusing the many 'real' vampire or 'vampyre' (for a more authentic spelling) related websites on the internet it does not take long for one to conclude that there are a variety of individuals from various backgrounds that claim some intimate association with the term vampire.

Mirror mirror on the wall, who is the most real vampire of them all?

There are some internet based vampire groups whom covet the term, claiming to be 'true vampires' via knowledge obtained via sacred ancient information and tradition.

However, not surprisingly after studying the manifestos of many of these ‘true vampire’ groups one often quickly concludes that they are most likely the product of an over active imagination.

Smeared with contradiction and nearly always associated with faceless individuals with nice cliché vampire pseudonyms, the true vampire website pontiffs continue to successfully reinvent themselves with new websites and names on a regular basis.

Whether or not they can prove they are as ‘real’ a Vampire as they say they do however often appear certain of one thing, and that is they require you to allow them to suck your wallet, purse or credit card empty of money before they fill you in on the secret path to immortality.

So are they the only real and true vampires as they say? If life force or pranic energy were present in money then one would have to concur with them whole heartedly.

We will examine some these internet based groups in greater detail further on in the text.

Etymology

The word Vampire or ‘vampyre’ has several possible origins. It is commonly thought that the Slavic languages had borrowed the term from the Tatar ‘Ubyr’ meaning ‘witch’. However, some evidence links the term to Albania, from where Lord Byron first received inspiration for his Dracula novel. Combining the Albanian word for teeth ‘dhamb’ with the word to drink ‘pire’ one can easily see the connection.

Are you a Vampire, or just a little under the weather?

There are those who believe their vampiric condition has come about via the experience of some physiological or psychological condition. Pathological conditions such as pyforia (porphyria/s are a group of inherited metabolic disorders) or Fibromyalgia (thought to be a muscle and connective tissue disease) have been associated with giving one visible or associated symptoms similar to those that are associated with fictional vampires.

The most famous living Vampire of the modern era ‘Don Henrie’ has stated that he sleeps in a coffin to induce sensory deprivation as a means to mange pain caused by Fibromyalgia.

Without doubt there are some medical conditions that will give their sufferer a classic vampire like appearance or induce vampire like behavior. Those suffering albinism display vampire like pale skin and unusual reddish/pink eyes.

Rabies has also been associated with giving its victims a vampire like appearance and inducing vampire like behaviors. For example, Rabies can affect portions of the brain that can lead to sleep disturbance and thus inducing nocturnal behavior. Coincidently Vampire bats and wolves are known carriers of rabies. Rabies can also lead to a drive to bite others and to a bloody frothing at the mouth.

Although there seems to be various ailments that can induce a vampire like state, could a preoccupation with vampires, and wanting to be a vampire, be an obsession that is all in the mind?

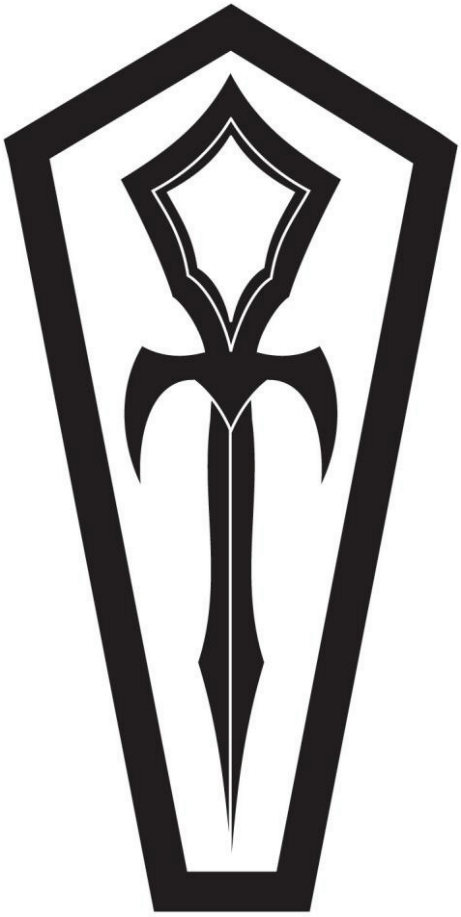
Renfield's syndrome is a pseudo psychiatric term for clinical vampirism which is used in the field of psychiatry. If one is familiar with the characters of Bram Stoker's story one will recognize the title of this disease taken from the name of the Counts insane disciple. The term Renfield's syndrome was coined by Richard Noll, a well-known author and clinical psychologist.

The genesis of Renfield's syndrome is purported to be related to an obsession with the ingestion of human blood that is based in an early childhood experience, were blood has been viewed or consumed at a time of excitement. Following the transition into puberty the ingestion of blood is then associated with sexual arousal, hence vampirism being thought of as a form of paraphilia.

This fascination and obsession with ingesting blood, and/or delusion that one is a Vampire of the fictional persuasion, has lead some mentally ill individuals to murder. These murders have unfortunately brought ill repute to law abiding citizens, Vampire enthusiasts of all persuasions, who wish to dress in Vampire garb and or follow a philosophy and practice that is in no way harmful to the public. In retrospect this phenomena is no different to the bad reputation mainstream religions achieve from the behaviors of minority militant extremists groups and sex offenders from amongst their adherents. The author will not extrapolate on the subject of Vampire homicides as they are well publicized in the media and are in no way associated with the subject topic of this text.

So what of the modern self proclaimed real Vampires? Could they be people simply misinterpreting symptoms of a physical or psychiatric illness? Or perhaps they are simply the product of a trend?

If one was to judge by appearances one would perhaps conclude they are an extension of the gothic fashion movement, or in the extreme case perhaps a particular brand of fetish in the S&M scene.



The Vampire subculture

Irrespective of what may be driving individuals to an association with vampires, the significant presence of self proclaimed ‘vampires’ and ‘vampire enthusiasts’ alike has at least led to the acknowledgment that they make up a subculture within mainstream society.

Forensic Psychologist and author Katherine Ramsland wrote an investigative book exploring the Vampire subculture in North America. Ramsland’s book ‘Piercing the Darkness’ follows the lead of missing freelance journalist Susan Walsh, who seems to mysteriously vanish after writing an article on the New York Vampire subculture for ‘The Village Voice’ newspaper. The book incorporates interactions Ramsland had with so called ‘real vampires’ in internet chat rooms and those she met from the Vampire subculture.

Whether or not one believes the bloody tales depicted in her book Ramsland did manage to write a piece of literature that added to the international notoriety and infamy of New York city's Vampire constituency.

Beyond the internet the twentieth century vampires of this new subculture can also be seen to flock to particular night clubs to congregate. The Endless night festival each Halloween in Louisiana New Orleans is a celebration for those of the Vampire subculture. This event sees modern day vampires partying, wearing period clothing and particular symbols associated with immortality, such as the Egyptian Ankh. Not surprisingly the Ankh and bladed Ankh symbol itself was again the influence of Vampire fiction. The 1983 movie The Hunger starring David Bowie depicted Vampire characters using a bladed Ankh to bleed their victims.

The wearing of prosthetic fangs and contact lenses is also common, giving the vampire a more authentic appearance. The Vampire subculture has its own genre of music and celebrities. **'**Theatres des Vampires' is an Italian goth metal band that has heavy vampiric themes in its image and music. The lead singer Lady Sonya Scarlet is know to cut herself whilst performing and allowing fans to drink of her blood. One might argue that this practice of Miss Scarlet's might indicate an encouragement of paraphilia on behalf of some of her fans?

Blood letting and auto sacrifice was a significant feature in ancient Aztec and Mayan tradition. Blood was literally believed to contain the life force bestowed to humanity by the gods. The spilling and subsequent burning of blood was a means to offer some this energy/life force back to the gods for their favor.

In consideration of what appears to be people engaged in macabre practices with a gory fixation on blood letting a question that is naturally prompted is 'do these modern day vampires indicate a return to primitive religion and practices of past cultures?

Vampire Cults, Covens and Secret Internet Empires

The oldest organized Vampire tradition appears to be the Temple of Set's 'Order of the Vampyre'. The Order of the Vampyre is a stream of the Setian tradition, with the Vampire archetype as its focus. The Order distances itself from the newer 'online Vampire groups accusing them of having a weak and fuzzy concept of the Vampire archetype. Whilst the Order is associated with The Temple of Set, which is a larger mainstream Left Hand Path occult tradition, it is merely a splinter group and as such could not be considered a religion unto itself.

Originally an offshoot of the Church of Satan the 'Temple of the Vampire' has claimed itself at times to be the custodian of the one and true Vampire religion, which is also registered as a religion with United States government. The TOV distances themselves from certain forms vampiric activity all together, denouncing the practise of ingesting blood. The Temple of the Vampire has since denounced any connection to the Church of Satan.

After much searching and separating the wheat from the chaff, the serious adherents and insightful esoteric philosophers from the grandiose, pretentious and infantile who claim to control society from the shadows supported by ancient Egyptian deities, there are amongst the many so called real Vampire related websites a few that indicate a well thought out, serious and dedicated mind or minds.

Damien Deville's 'Vampire Church' is one of the oldest internet based groups. Mr. Deville has been a long standing member of the Vampire community, being active since the early nineties. If longevity and a lack of community backlash or mocking is any indication of success then Mr. Deville's has certainly achieved respect and credibility. Whilst the title 'Vampire Church' would suggest that it is a theological group or organization Mr Deville is quick to make it known on his website's introductory page that his church is in fact not a religious group at all, but more of a networking site.

A central figure in the real Vampire community and author of ‘The Psychic Vampire Codex’ Michelle Belanger has her own established online Vampire group called ‘House Kheperu’.

When one reads one of Michelle’s books or visits the House Kheperu website one clearly finds that Michelle’s interpretation of the modern Vampire is certainly more refined and sophisticated in comparison to many others.

Another central figure in the real Vampire community ‘Sebastian Todd’ author of the Sanguinomicon ‘the Vampire grimoire’ and founder of the Ordo Strigio Vii (a vampire organization/coven), has been making prosthetic fangs and organizing Vampire events since the mid 90s.

In its embryonic stage the Vampire community and its key figures were heavily influenced by the live action role playing game ‘Vampire the Masquerade’.

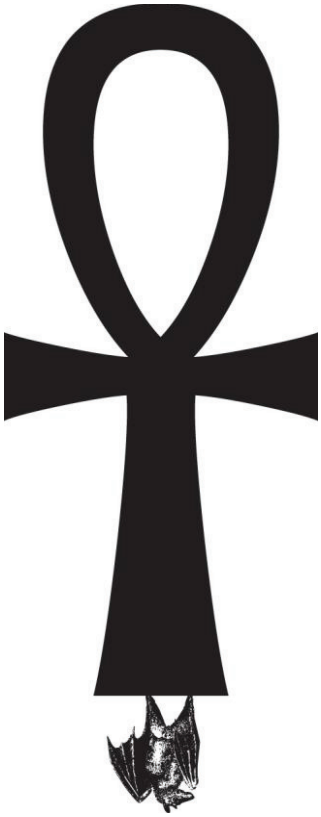
The ‘Black Veil’, a code of ethics and behavior which was created for the vampire subculture was directly adapted from Vampire the Masquerade. Due to the obvious similarities to its role playing origins The Black Veil has been revised since its first appearance in the ‘Vampire Almanac’ a publication by S. Todd in the late nineties.

A newer group ‘The Kemetic Order of Aset Ka’ has drawn much attention to itself since its internet debut. The word ‘Aset’ is an ancient Egyptian term for the goddess Isis, the word ‘Ka’ is the ancient Egyptian term for ‘spirit’ or ‘life force’, which we will discuss later in this book. The Orders teachings are reported to combine the use of ancient Egyptian mythology and texts, with other modern texts such as Crowley’s ‘Book of the Law’. The Order also uses titles and internal structure similar to that of the Church of Satan and Temple of Set such as Adeptus, Magus, Master and Magister.

There have been unsubstantiated links of its founder Luis Marques with the Temple of the Vampyre, Temple of Set and the Church of Satan.

Many internet reviews of the Order’s main text ‘The Asetian Bible describe the book in a positive context. However, not unlike the TOV the Order has a highly visible and refined internet presence with little known of its activities beyond the same. The exact identity of the Orders purported founder Luis Marques continues to remain a mystery.

In retrospect, in the absence of any large credible organized and refined vampire religion it seems there is little indication of a wider social phenomenon beyond mere fascination, eccentricity or esotericism.



The Vampire archetype

The Vampire as a modern archetype has only been present throughout the recent history of the western world, from the early 18oos. Like all archetypes, whether they be manifest in the form of a god, gods, devils, saints or heroes they all are a projections of prototypical internal psychological states and desires. The strongest element of the Vampire archetype expressed in fiction can be seen as an expression of the desire to live beyond death. An exchange of bodily fluids in the modern depiction is also commonly featured, either the bite of the Vampire itself passing on that which will instigate the vampiric transformation , or via ingestion of the blood of a Vampire. The metaphorical overtones referring to copulation and procreation are obvious, intimacy combined with an exchange of bodily fluids yielding new life.

After some superficial pondering and reflection it becomes apparent that from within the Vampire subculture common themes from this archetype are present.

The particular themes or components associated with vampire lore and mythos prevail in each interpretation and manifestation of ‘real’ or ‘living’ Vampire ideology and literature.

Immortality, power, dependence on the life force of others, psychic power, sensuality and beauty are common themes expressed from this archetype.

Symbolism and borrowed theology that represents these archetypical themes is also common. As mentioned earlier, the Egyptian Ankh and other Egyptian symbology and terminology are very common in modern Vampire lore.

When one examines ancient Egyptian beliefs regarding death and the soul their incorporation into modern Vampire lore seems quite befitting.

Ancient Egyptians considered their being to have many components, not just a body and single soul. Whilst they believed that part of their spiritual selves would go on after death to a spiritual afterlife they also believed that their immortality was also associated with the memory of their names and lives. Not surprisingly, the cruelest punishment inflicted upon any ancient Egyptian was to have their name totally obliterated and unpronounced.

In Egyptian theology the two components of spiritual being, the ‘Ba’ and the ‘Ka’ could be reunited after death to reanimate the ‘Akh’ the active element of spiritual being. The Akh was believed to have the ability to dwell amongst the living, having the capacity to act on behalf of, or against the living.

The use of ancient Egyptian terminology and metaphysical themes offers a convenient way to convey the process in which immortality may be conceptualised. However, the author openly admits there is no factual or historical connection between Vampires, the way of the Vampire as an esoteric path or any Vampire religion or cult in Ancient Egypt.

As with many stories involving ancient gods there are some vague correlation with vampire like behaviour. The Egyptian god Sekhmet was known to become blood thirsty, especially post battle. In one account Ra turned the river Nile the colour of blood to trick Sekhmet into quenching her blood lust on the river. Not only was the river not blood but Ra had turned into a blood coloured beer, causing Sekhmet to become intoxicated and thus saving humanity from Sekhmet’s wrath. In a myth the Hindu goddess Kali destroys the demon Raktabija by sucking the blood from his body.

No doubt the modern day Vampire archetype offers a powerful and appealing experience to those who associate with it. Perhaps the modern day Vampire may be seen as no different to the adherent to any new age religion or follower of an alternative life-style.

An association with the ‘new age movement’ and modern day Vampires can no doubt be seen in the terminology borrowed to explain psychic vampirism. Missing chakras, broken energy meridians and the need to replace escaping prana are borrowed concepts from eastern spiritual systems.

Beyond the groups and individuals that appear fairly genuine about their convictions to their vampiric path it is true that some ‘vampires’ are just ordinary people dressing up and having fun.

The forest of Vampire life stylers, experimenting teens and charlatans who live of the life force obviously present in money, appears vast on the internet. However, there are those that follow an esoteric path of which the vampire archetype is the central focus. The travellers of the path of the Vampire are the seekers of knowledge that will reveal the true nature of existence and facilitate their immortality.

The living Vampire

The great emphasis in modern definitions of the ‘real’ or ‘living’ Vampire tend to remain focused on that which constitutes Vampiric behaviour i.e. ‘sanguinarian’ and ‘psychic’ Vampirism. In various journals, books and websites on the subject of real vampires it is not uncommon to find that whilst the subject title of a book, or introductory statement on a website indicates that it is about Vampires it will typically taper off into a diatribe focused on Eastern metaphysical themes and/or embellished with Egyptian mythological overtones.

The ambiguity that is apparent in the conceptualisation of many modern Vampire ideologies and groups is found in the inability to resolve the mythological beings of ancient history, the archetype of the Vampire of the early 18th century, certain Patho physiological conditions and the Vampire as a modern esoteric path. The outcome of this failure is typically indicated in literature and on websites by vain attempts of validation. Contriving a grandiose and more than obvious fictitious history of a group, or tradition, is a common ploy used to convince the naïve of authenticity and prestige.

The Vampire has also been depicted by many modern Vampire groups as nothing more than a psychic or spiritual predator. Whilst it is true the Vampire certainly can be an effective psychic predator this ability has very little relevance when reflecting on the Vampires overall being, nature and purpose.

It is also apparent that most modern occult/esoteric literature on the subject has been greatly influenced by the Church of Satan and the Temple of Set. This is evident in the focus on Egyptian mythology, use of Egyptian Setian symbology and terms, also the appearance of the Sigil of Baphomet in some books.

The Viaticum

The notion of the Vampire in this text can be rightly associated with that of the modern archetype. However, this modern archetype and every aspect of its prototypical being has its' roots in the very core of our ancient existential selves, and not limited to the association with Mesopotamian devils or Egyptian gods.

The term Vampire used within the following pages denotes more than one concept. Firstly there is the Vampire as a path, or the 'path of the Vampire'. The path constitutes particular intent and understanding, rather than simple beliefs or practices.
Then there is the Vampire as a state of being, referring to the experience of the path and behaviour which ensues.

The use of the term Vampire is also somewhat befittingly used beyond its archetypal connotations.

As mentioned earlier, it is thought that the word Vampire itself is derived from the Tartar Turkic word 'Uber' meaning witch.

Some of the behaviour exhibited by a Vampire, rituals and practices, could be superficially viewed as constituting witchcraft.

However, the use of ritual and ceremony may be simply pragmatic in nature, and may not necessarily involve the worship or conjuring of gods or spirits.

In addition to the term ‘Vampire’ the term ‘Cruor Viator’ or simply ‘Cruor V’ is used. ‘Viator’ is the Latin word for ‘traveller’; ‘Cruor’ is the Latin word for ‘blood’. The concept and process of life transference is a major focus of this text and the author would suggest the term ‘blood traveller’ adequately describes the imperative of the vampiric being according to the same.

In closing this foreword the author will affirm their position in stating that the Vampire is a state of being and a path of choice, and like all paths very much determined by predisposition. The reality and path of the Vampire is not a path to exclusive truth, nor should it be thought of as a path that all should or can pursue.

The universe demands both variation and consistency. Perhaps those of the Vampiric kindred can be viewed as a variant demanded by the universal constant, a unit of balance for the human psyche and an evolutionary tangent as a consequence. For the environment, mind and flesh are in an evolutionary feedback system. The typical feedback loop is expressed as the environment shaping the mind, the mind shapes the body. For the Cruor V it is the imperative they shape the environment and the body, to nurture and promote the mind beyond the flesh and environment.

The entry gates to the path of the Vampire mark acknowledgement and enlightenment, the understanding of one’s biology and psychology in an intimate way. Some arrive at the gates via curiosity, and then become engulfed in the flames of knowing 'Igneus'. Some spontaneously ignite, causing them to seek the path that lies beyond. It should be now clear to the reader that the Vampire is more than just a fictional character of films and literature. The Vampire is a state of being and an esoteric path.

Every decision made during the course of ones life will shape their destiny. This

destiny constitutes what they will think, what they will feel, what form they will be in and how they will behave. This book is dedicated to a path that envelopes all facets of being, with the goal of immortal success.

Cruor Viator Viaticum

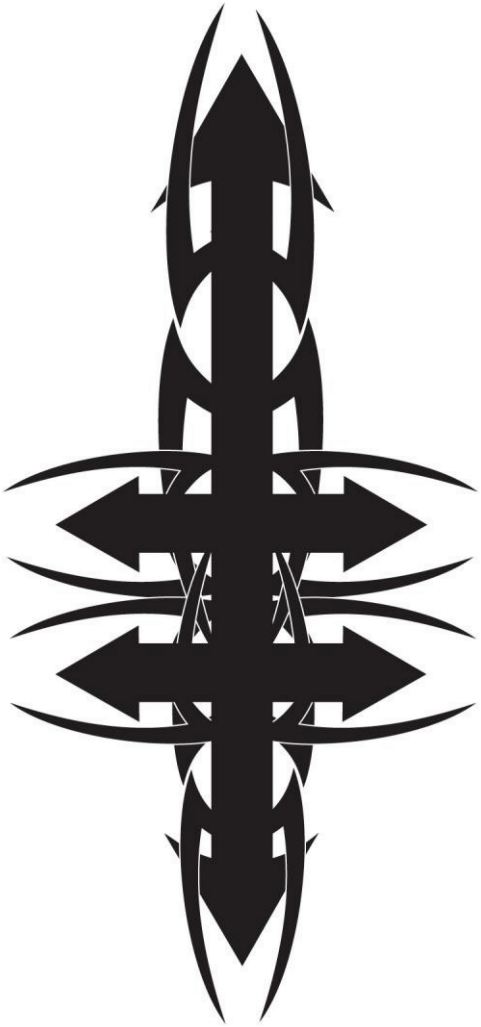
To Proceed

This book has been written with the intention of giving those new to the path of the Vampire some insight, knowledge and tools to assist them along their timeless voyage. The use of the term 'Viaticum' in the title of this work has been borrowed from the Roman Catholic tradition of giving communion to the dying. The word itself being of Latin origin is translated as 'provisions for a journey'. As indicated by the title this book is also intended to give the reader their last rights as a mere finite mortal and offer some insight into their new path.

Both lay person and traveller of the vampiric path alike will hopefully achieve vision of reality through the eyes of a Cruor Viator at the completion of its reading.

Igneus (psychic ignition or burning) marks the end of the path of a finite biological existence and the beginning of a new path.

This new path, the path of the Vampire is paved of flesh, bounded by oceans of blood and canopied by infinity. On completion the reader will no doubt acknowledge that their former generic concept of life and death were but mere perspective.



The Vampire Phenotype

The Cruor V is not significantly genetically different from the rest of the human herd, although upon further examination it becomes apparent that the path of the Vampire in fact leads to a distinct 'human phenotype'.

A phenotype can be defined as any observable characteristic or trait of an organism: such as its morphology, development, biochemical or physiological properties, or behaviour. The phenotypical traits of the Cruor V are greatly apparent in behaviours such as aversion to sunlight, and less

identifiable in the context of psychic activity. The physical phenotypical traits of a Cruor V are characterised by pale skin which is a consequence of a Cruor V avoiding sunlight.

The genesis of the Vampire phenotype is epigenetic and developmental in nature. That is to say that certain stimulus within the environment interacts with the human genome and causes what is know as phenotypic plasticisation.

The term 'phenotypic plasticity' refers to the ability of an organism to change its phenotype in response to changes in the environment. In some organisms the plasticity that is expressed results in distinct morphological changes during development. In other cases the phenotypic plasticity that occurs can be expressed as behavioural changes during adult life.

The environmental stimuli that are involved in the genesis of the Vampire phenotype are a combination of psychological, psychic and physical developmental events and processes.

The earliest episode of psychological stimuli can occur during transition to adolescence. The transition to adolescence is characterised by cognitive developmental changes i.e. the onset of the ability to think abstractly, process hypothetical situations and use reason to form logical conclusions. This process occurs around the age of twelve (onset of puberty) and also typically involves psychic events such as clairsentience and clairaudience.

The physical environmental stimulus may be repeat prolonged exposure to sunlight and injury resulting in loss of blood, all during an age. The awareness and acknowledgment of the damage the sun is doing to DNA and the experience of losing of the self and acknowledgment of separation of self and body during the process of bleeding are the experiences indicated. It is important to acknowledge that the physical stimulus mentioned here will not produce a phenotype expression alone. In this context repeat exposure to sunlight in most individuals will lead to nothing more than tanning of the skin (melanogenesis). If this experience is repeated throughout generations of a particular population then the overall pigmentation of the skin of their progeny will increase. The reason why the Vampire phenotype may be expressed in response to repeat sun exposure will not be just related to a reaction to skin damage. The sun also has a subtle affect on neurological activity and as a result psychic activity. The earth's atmosphere is filled with an electromagnetic resonance called the 'Schumann resonance'. This resonance is created by lightening charges within the cavity

formed by the ionosphere and the earth's surface. The average frequency of this resonance is the same as that of Alpha Brain waves 7.8 Hz. The Schumann resonance frequency is lower at night than during the day, thus Alpha and Theta brain wave activity (most commonly associated with psychic phenomena) is naturally more in sync with the earth at night. The latent Cruor V will naturally have a preference for the night over day light hours, as the night offers a more compatible psychic medium. The other obvious factor that relates to nocturnal preference is the avoidance of the psychic energy of others. For those who are psychically sensitive any environment that is busy with human traffic will eventually be detrimental. The latent Cruor V will generally be repulsed by environments that are charged with unstable or fluctuating psychic energy. The experiences mentioned here are common to all who have above normal psychic potential. However, it does not take long for an individual to find their true psycho-spiritual nature.

Igneus

The term ‘Igneus’ is a Latin word meaning to ignite or combust. The author has chosen to use this term to describe the phenomena of vampiric awakening.

Phenotypical developments in response to the environment which cause Igneus most often firstly present as photo-sensitivity and an experience/awareness of psychic self and activity.

The gradual expression of the phenotypical traits of the Cruor V can occur either by choice (making a decision to travel the path and thus actively engage in phenotypic plastification) or by consequence i.e. genetic predisposition to expressing Vampire phenotypical traits in response to the environment.

In some individuals the process of Igneus may be characterised by a slow and gradually build up throughout childhood, then flower during puberty.

For others Igneus may be a result of exposure to the psychic energy of a Cruor V, either via contact with a Cruor V and their Navis, or from the spirit or Ba of a Cruor V. The psychic energy of a Cruor V can emanate from an object, words in a book or recorded sounds.

The dynamics involved in the choosing of the path and experiencing Igneus are the same as unconscious Igneus. The difference is that the individual triggers the phenotypical change by absorbing the knowledge and experiences of a Cruor V. This is to say that an individual can be made aware of the true nature of the flesh and blood and then experience the effects the environment has upon them and thus experience Igneus.

The ultimate goal of the Cruor Viator is to use the secrets of the mind, flesh and blood to achieve immortality.

In the following tome the basic seven elements of the Vampires being will be explored. The Cruor V reader should pay particular attention to the sections on Regeneration and Navis Profugus. The section on Regeneration is imperative to psychic and psychological stability. The section on Navis Profugus explains the process by which immortality is achieved.

The Seven Elements of the Vampire

Introduction:

Ode Cruor Viator

Blood is the ocean upon which we sail.

A vessel of flesh we travel in, across the many seas of time.

We are the Vampire, the immortal travellers of eternity.

Birth and death have no meaning, other than the sinking of a boat and the construction of a new one.

Ode Cruor

We see the beauty of life, and the beauty of the flesh.

We are the sculptors of flesh.

We are the custodians of the blood.

The blood contains our past.

The blood contains our future.

The blood is sacred.

The blood must be preserved.

Preface:

The following chapters on the subject of Vampiric power, and the means to which obtain immortality, are presented according to what the author will refer to as the Bennuiene Cruor V tradition. The term Bennuiene refers to the authors own personal conceptualisation of the path of the Vampire and that which is related to their coven House Bennu. House Bennu is a coven consisting of nine members, most of which have been present in the Vampire community for a substantial period of time. The term Bennu is the Egyptian word for the Greek mythological bird the 'phoenix'. In Egyptian mythology the Bennu bird was thought to be the 'Ba' of the god Ra, meaning the spirit of Ra.

The House is not an exclusive scared secret Order, nor is it a Cult or religious group. All members of House Bennu are active and visible in the greater Vampire community.

The author must state at this point, if it has not already been made apparent earlier, the path of the Vampire is a path of both independence and interdependence to a greater degree. The Cruor V's strength and wellbeing is also greatly related to their understanding of the environment. The Cruor V's relationship with other Cruor V and the formation of a coven is important for reaching the goal of immortality. The emphasis in this text is that Vampiric success is greatly dependent on an intimate biological and psychic relationship with another Cruor V or Cruor Vs. Utilising the internet to make contacts with others is a great means to increasing ones knowledge and potentially finding a coven to join. However, simply joining an online group and posting messages and articles on a website forum does not take the place of a physical coven or an intimate relationship by any means. There are means by which intimacy can be achieved by the transport of personal psychically charged artefacts and biological material. However, once again this is something that requires an intimate relationship to begin with, before such bonding can safely occur.

For the sake of social convenience or to facilitate learning and influence a Vampire may be a member or adherent of any mainstream Right Hand Path or Left Hand Path spiritual system. There is really no such thing as a Vampire religion perse, as the Cruor V transcends the temporal so to cultural and social conventions.

In the proceeding pages both Latin and Egyptian terminology are used to name and describe various concepts and process. The use of these languages to describe different aspects of the psyche or soul such as the Egyptian Ba and Ka are merely for convenience and ornamentation. The authors coven House of Bennu is not a Kemetic Order and nor does the author subscribe to any new age ancient Egyptian vampire lore.

Various studies and experiments are sited to support and explain the dynamics involved in such process as Navis Profugus 'life transference' and psychic phenomena in general. The information contained in these chapters is to be merely considered the study and work of an individual traveller and student of the path. The material is intended to offer some insight and prompt further investigation and analysis from the reader; it is not to be considered an orthodox text by any means.

The Cruor V is compelled to learn and know the secrets of the flesh and the mind. Each Cruor V is to be adorned and sanctified, as an honour to the Vampiric spirit that resides within.

For the newly awakened Cruor V the first step on the road to forever requires the acknowledgement and understanding of the elements that constitute their Vampiric being. In this text a concept of seven Vampiric elements is expressed.

These elements are considered to be; Immortality, psychic ability, regeneration, wisdom, intuition, beauty and most importantly passion. For without passion the will to exist is lost.

Immortality

The Soul

Before we discuss the process by which immortality is achieved we must first examine and define the very nature of the Vampiric being.

Throughout the history of religion and various metaphysical traditions there have been a variety of conceptualisations of the essence of being. It has been the concept of the soul or spirit that has explained and facilitated various natural and metaphysical transitions and transformations. For without a belief or concept of soul or spirit the eventual graduation to heaven or hell in the monotheistic traditions could not be facilitated, or the adherence to their teachings and laws be ensured. The process of spiritual transmigration in the concept of reincarnation was an effective means to explain genetic inheritance at a time when such knowledge was unknown.

The word 'soul' in modern English typically connotes a theological or metaphysical concept of self, or being alive. The etymology of the word soul is found in the Old English 'sawol' and the Gothic 'saiwala'. It has been suggested that the term is connected with the word sea, as early Germanic people believed that the spirits of deceased rested at the bottom of the sea. A later etymological explanation of the world soul is derived from another old Germanic term ‘sailian OE sēlian, OHG seilen, which is associated with the practice of binding the dead. It was believed that if the corpse of the deceased was not bound in their grave they could return as a ghost.

Irrespective of the exact Germanic or Gothic etymology of the word its use most likely was an attempt by Ulfial the apostle to the Goths to translate the Greek word 'psyche', meaning life or consciousness.

There have been many attempts to prove the existence of the human soul. In the early twentieth century Dr. **Duncan MacDou gall** (c. 1866 – 15 October, 1920) of Haverhill, Massachusetts sought to measure the mass purportedly lost by the human body when the soul departed the body upon death.

To prove his hypothesis that the soul had mass Dr MacDougall in 1907 conducted an experiment in an aged care facility, where he weighed six patients that were in the process of dying from tuberculosis. At the point of only hours from death the patient's entire bed was placed on an industrial sized scale which was supposedly sensitive to the gram.

MacDougall found that the average loss of mass of the six patients a minute or some hours after death was 21 grams.

The results of MacDougall's study could perhaps relate to Einstein's mass energy equivalence relationship. Upon death autolysis ensues, the bodies electrochemical activity ceases and potential energy is eventually lost in the form of heat and vapour. In retrospect as the body's capacity to maintain potential energy has been lost mass is thus also lost. Whilst the inevitable loss of mass post death can attributed to obvious processes related to decomposition the question of if, and how, the human soul can be quantified in the process of death has remained.

The author would argue that from the Vampiric perspective the soul, consciousness, or the psyche, has typically been successfully imprinted into the environment long before any natural death. To go further the individual's psyche has been in fact long in the process of being transcribed into the environment, from the earliest moments of expression. Thus the specific quantification of the soul or self in the form of a mass/energy unit is greatly insignificant for those that would travel the Vampiric path.

Fundamentally all matter is energy, and thus energy is that which binds everything. In this context energy itself can be simply viewed as a means, a means of expression, a vehicle and a tool.

We will now briefly look at a study exploring how bioelectrical energy is affected by the environment and how the environment impacts on the body's electrical energy.

L Field Theory

All organic life produces bioelectrical energy. As the environment is also fundamentally a construct of various energy systems constant interactions between an organism and the environment occur on various levels. The effects these interactions have are both obvious and subtle. The obvious interactions, the effects of light, sound and temperature on an organism are easily observed and quantified. However, many of the subtle interactions are often more difficult to observe and quantify.

The theory of bioelectrical energy and its related electromagnetic field which is emitted from an organism was investigated by Yale Professor of Anatomy Harold Saxton Burr. Undertaking several experiments Burr concluded that changes in this electromagnetic field or 'L Field' as he termed it had effects on development, mood, health and healing. Burr described the L Field as a blueprint like mould for life.

A student of Burr Leonard Ravitz continued to work on Burr's theory. As Burrs study had a broad focus, noting the effects of sunspot activity, phases of the moon and thunderstorms had on the L Field of trees, Ravitz's study focused on the human L Field.

Ravitz found that the lunar cycle had an effect on human L Filed, causing it to peak in activity during a full moon. Ravitz also was to find that a persons emotional state had a direct effect on their L Field. Ravitz concluded that emotions themselves were directly equated to energy.

We have briefly looked at some studies and concepts attempting to identify and quantify a phenomenon called ‘spirit’, and in Saxton Burr’s case a concept of self beyond the physical.

We will now examine a concept of being from the Vampiric perspective.

The Vampiric Soul

The Ba, Ka and Kaht

The mind spirit or psyche can be viewed as interchangeable concepts for the Cruor V.

In this text the author has chosen to use ancient Egyptian terms and concepts to describe various aspects of the spirit. The use of these terms is also intended to help illustrate how the spirit interacts with the environment and the spirits of others.

The term ‘Ba’ is an ancient Egyptian term which is used in this text to denote the movement of the mind beyond the body, the fluid nature of the psyche. The ancient Egyptians believed the Ba to be the personality of the soul so to speak.

The Ka was thought to be the life force of the soul. In this text the concept of Ka is used in the exact same context. The term Khat simply refers to the physical body, and is also used here in the same context.

The Ba or Ka are mostly intangible and cannot be observed beyond that which is affected by them. This means that the physical realm is a representation of the presence and will of the psyche or Ba, the physical evidence or representation of its existence. The Ka or ‘Prana’ in the Vedantic tradition, Qi or Ki in the Chinese and Japanese traditions is the energy via which energy transference or psychic feeding occurs.

The Cruor Viator and the environment.

As alluded to earlier, the Cruor V sees all that is around them as part of intertwining lattices or tapestries, nothing exists independently. The connectedness of all attributes of the physical realm and psychic realm is far reaching.

The Cruor V also has an astute awareness of the multiplicity of the physical, spatial and psychological dimensions contained within the universe. That is to say that reality to the Cruor V consists of worlds within worlds, the hyper-real.

Converse to the principle that the environment is a representation of the will of the spirit, the spirit/psyche/energy is also shaped by physical, spatial, and sonic dynamics present in the environment. These dynamics also illustrate how energy can be manipulated within an organism via means beyond metabolic pathways, underpinning a truly psychic process.

Beyond the environmental dynamic and its effects on the psyche there is the effect of the psyche on another psyche. It is the process by which vibrational/psychic energies come into play that the Cruor V utilises to manipulate and 'feed' in some instances which we will discuss later.

With this intimate and complex understanding of reality the Cruor V views the mortality of the physical body in a different way to others.

The Cruor V experiences the physical body as a vessel or 'Navis' Latin meaning vessel. In this context the Khat is simply viewed as a means to transport the Ba and Ka.

The Khat is viewed as a biological apparatus and a means to obtain, contain and transfer biological and psychic data. As the Khat itself has a limited lifespan it is necessary to facilitate the controlled transference of both biological and psychic data to a new Khat or Navis. The means by which biological data is transferred is related to the concept of Lamarckian inheritance. French biologist Jean – Baptiste Lamarck developed the theory of soft inheritance. Lamarck's theory stated that an organism can pass on the characteristics acquired during its lifetime to its offspring. Lamarck's theory remained popular in the early 19th century. However the popularity of the theory of soft inheritance declined

following the advent of the more popular theory of early nineteenth century German evolutionary biologist August Weismann.

Weismann established ‘germ plasm theory’ which stated that genetic information could only be passed on by germ cells, and somatic cells played no part in inheritance what so ever.

During the 80’ and 90’s Australian molecular immunologist Dr Edward J. Steele gave Lamarck’s once dead theory new life.

Dr Steele developed the theory of reverse transcription of somatic cells to germ line. The theory states that new messenger RNA produced as a result of a cells interaction with the environment is carried by a harmless retrovirus, which in turn act as a gene shuttle. The retrovirus carrying the new RNA, which is basically a message from the environment, is transported across the tissue or Weismann Barrier to the germ line. The new genetic information is finally written into the DNA of germ cells via reverse transcription and then on to progeny.

The transference of data from one Cruor Vs Khat to another is a means by which to achieve objectives that may span many lifetimes.

This is an extreme contrast to the concept of life being defined as only a finite biological existence.

In retrospect the deterioration and eventual expiry of a Khat is not considered an ending or death to a Cruor V. For the physical body is in a state of continual change, birth and death throughout its entire existence.

The biological components of the body are continually being replenished, cells dyeing and being replaced. The mind and personality develops and adapts over time, being forged by the environment and its' genetic potential.

Day after day, year after year, from moment to moment, the physical body and mind are in a state of flux.

The saying 'change is the only constant in universe' is an underpinning truth and axiom a Cruor V is ever aware of. Upon reflecting on this saying, it becomes apparent that whether or not one could live forever in a current physical body, it would not be the same in the ages to come regardless.

It is for these reasons it is a Cruor Vs imperative to control these biological and psychological processes, to become a master of their Khat and not let the weather dictate the course of their sailboat, so to speak.

The Coven

The term coven is an old Scots word meaning a gathering of any kind. The etymological origin of the word is from the Latin ‘convenire’ meaning to come together or gather.

Like any organism a Vampire cannot exist alone. The health, wellbeing and immortality of a Cruor V’s spirit requires the intimate bonding that can only be provided by a relationship with another Cruor V and/or a coven.

A coven should consist of dedicated individuals who are spiritually and politically aligned. That is to say a coven must be united in its direction both spiritually and socio-economically, not unlike a family. In the context of a grandeur scheme a Cruor V’s own genetic family, their children, are also an ideal future medium for the construct of a coven.

As indicated in the theories of epigenetics and soft inheritance, the interactions between coven members be they physical, sexual, sonic or symbolic (written, drawn or sculptured) have the potential to impact on their gene expression. The coven is thus seen as a medium via which shared genetic information can occur and is viewed a living organism in its members in its own right.

In retrospect, the health and prosperity of the coven is upheld by the health and prosperity of its individual members. In contrast the health and immortality of the Cruor V is dependant and upheld by the health of the coven. Each coven member becomes genetically, psychologically and financially responsible for the coven. A Cruor V’s life and the life of the coven are one.

The Neo Navis

To achieve immortality, and what might be described as shifting into their new Khat or ‘Neo Navis’, the Cruor V may choose a younger Cruor V from within their coven. If a Cruor V does not have the benefit of belonging to a coven then they may find a prospective Neo Navis from amongst the known Vampire community or even their biological family.

If there is no immediate relationship of consanguinity the two Cruor V will become 'spirit' or ‘Ba’ parent and child.

If the parent and child have an existing genetic bond of consanguinity they become Khat Ba, meaning flesh and spirit parent and child.

Irrespective of the nature of the Neo Navis the nominee should be a willing heir for their Khat Ba or Ba parent, and not be forced by submission. The transference of Ba will not be complete or fully controllable if a nominee is coerced into the role.

The prospective Neo Navis (Khat) from amongst a Cruor V’s own gene pool will be chosen for their obvious display of Vampiric traits from an early age of development. These traits are characterised by displays of psychic ability and intuitive behaviour.

Once the Neo Navis is chosen they will slowly be groomed to be inducted into a coven, or be slowly introduced to the nature of their Vampiric reality and the purpose and objectives of their Ba or Khat Ba parent.

This is not to say that the Neo Navis has no control of their own will or persona, it simply means that the Neo Navis will synthesize the will of their Ba or Khat Ba parent to become part of their own.

During each successive life cycle the Cruor Viator will obviously share blood with other Cruor V. That is to say that when the Ba or Khat Ba parent expires their Neo Navis will then transfer both their own and their Ba or Khat Ba’s Ba to the next Neo Navis. In any formal context a Cruor Viator should refer to themselves according to the name of the Bas that occupy their Khat. For example, if a Cruor V by the name of ‘John’ is the Neo Navis of a Cruor V by

the name of ‘Michael’, John will refer to himself formerly as ‘John the Ba of Michael’. John would only refer to himself in this manner when either Michael’s Khat has expired, or when acting on behalf of Michael in his absence in regards to the affairs of the Coven. Once John has nominated a Neo Navis who will become recipient of his Ba that Cruor V will refer to themselves in a formal manor as ‘so and so’ Ba of Michael Ba of John.

In regards to the nature of what can be defined as 'immortal objectives', these are typically the transference of knowledge, the massing and control of wealth and the direction and future of a coven or individual Cruor V.

At this point one may ask the questions 'what of the after life'? and 'Heaven and Hell'? do Cruor V believe in such concepts?

In regards to the belief of a heaven or a hell in the context of an afterlife, a Cruor V has a literal belief and understanding of this concept.

To a Cruor V, heaven and hell is something they experience on a constant basis, from life to life. It is a concept they base decisions on just like a Christian, Jew or Muslim, however it is something they encounter more similarly to the laws of cause and effect known as 'Karama' in the Dharamic religions.

To put it simply, every decision a Cruor V makes is crucial, and they know that it will have an effect on them and their Neo Navis.

Navis Profugus

As mentioned previously the term Navis comes from the Latin words Navis ‘vessel’. The word Profugus is also a Latin word meaning to ‘move’ or ‘depart’. The words together refer to the act of ‘leaving the vessel’ or ‘leaving ones body’. This process is the active means by which the Cruor V may achieve immortality. The borrowed Egyptian term and related concept to this process is called Se Akh. In the ancient Egyptian tradition a Priest who held the title of ‘Skhen Akh’ or Akh seeker would perform the necessary ritual to facilitate the binding of the Ba and Ka together to create an Akh, in the act of ‘Se Akh’.

In this chapter we will explore particular theories and cite related scientific experiments that have demonstrated a means by which the process of Navis Profugus or ‘Se Akh’ can be achieved.

Quantum nonlocal interaction between correlated brains

The linking of ones psyche or spirit with another is more than an esoteric occult pursuit that is confined under the category of metaphysics. Recent studies have found that the human mind, not unlike its brethren of the lower species, has an innate ability to share the conscious states of others.

The following study not only expounded the reality of the bioelectric field but also its capacity to interact with the fields of others. In 1978 Grinberg-Zylberbaum conducted an experiment using two Faraday chambers spaced approximately three meters apart. Two subjects sat side by side in one chamber and meditated for twenty minutes with the objective of establishing psychic communication. At the conclusion of twenty minutes one of the subjects was quietly indicated to leave the chamber and proceed to the second chamber. Once

the removed subject was seated and reclined in the second chamber the subject in the first chamber was stimulated by 100 light flashes at random intervals, the subject in the second remained unstimulated. Synchronised EEG recording were made of both subjects during the stimulus periods. During the periods of stimulus the stimulated subject displayed 'evoked potentials', the non-stimulated subject displayed 'transferred potentials'. This effect of transferred potential was observed from distances of 3 to 14.5 meters.

In a control experiment conducted earlier subjects were not given the opportunity to meditate together, and no such transferred potentials were evident. The results indicated that the human brain is able to establish contact with other brains, even at a distance.

In the 1980s and 1990s, Giacomo Rizzolatti was working with Giuseppe Di Pellegrino, Luciano Fadiga, Leonardo Fogassi, and Vittorio Gallese at the University of Parma, Italy. The group of neurophysiologists placed electrodes in the ventral premotor cortex of the macaque monkey. The purpose was to study neurons specialized for the control of mouth and hand movement. During the experiments information was recorded from a single neuron in the monkey's brain during activities such as reaching for pieces of food. The researchers measured the neuron's response to these types of certain movements. What they inadvertently found was that some of the neurons involved in movement were would also respond when a monkey saw a person pick up a piece of food. The group performed further experiments that indicated approximately 10% of neurons in a monkey’s inferior parietal and inferior frontal cortex have 'mirror' properties; giving similar responses to actions performed and observed actions.

In more recently years a team lead by neuroscientist Professor Christian Keysers found that the mirror system in humans and monkeys also responds to the sound of actions.

In addition to motor action the mirror neuron system has also been found to be associated with empathy. Assistant Professor of neuroscience Stephanie Preston, and Frans de Waal, Jean Decety, and Vittorio Gallese have also argued that the mirror neuron system is involved in empathy.

Experiments performed using MRI, electroencephalography and magnetoencephalography have indicated that particular brain regions such the

anterior insula, anterior cingulate cortex, and inferior frontal cortex are both active when a person experiences an emotion and when they see another individual experiencing the same emotion.

As the reader can no doubt attest by what the later studies mention, the transfer of mind state and self to others is more than a possibility, it is an ongoing natural phenomenon.

For the Vampire the process of life transference or 'navis profugus', may involve regular ritual, incantation, lesson and discussions between the Neo Navis and their Ba or Khat Ba parent over time. The Neo Navis will spend time studying the chronicles of their parent and learning their thought patterns. This does not mean that the parent is seen as some form of guru or god figure, with an infallible mind. The parent should be seen as a guide, and guardian of a coven, whose wisdom should be respected, and whose life should be continued in a Neo Navis, a Khat Ba or Ba child .

In the instance when there is no Neo Navis available, a Vampire may continue to focus their Ba into their journals (grimoires), amulets and works of art. This is done in preparation for a future unknown Navis to discover these artefacts, and thus channel the Ba and will of their parent Vampire.

Making Akhu

In his role as Horus Pharaoh Senwosret I, the son of Osiris, built monuments to his divine father and made offerings. In the context of building the monuments he was acting out the will of Horus, and stated that he was doing that which is ‘akh effective’.

Borrowing this concept from the ancient Egyptians, once the Neo Navis is established he or she can act on behalf of their parent in what is called making Akhu. If the parent is incapacitated, absent or their Khat has expired the duty of the Khat Ba or Ba child of a Cruor V is to act out their will making Akhu.

The descriptions of the concept of life transference which have been described here are only one illustration of the process. Once again, the terminology and methods loosely outlined are idiosyncratic to the author. Other Cruor Vs and covens express these concepts in their own terms.

Regeneration

The Cruor Viator is particularly sensitive to all energies. Similarly to all psychic beings they must take precautions and practise various means to maintain the effectiveness of their abilities.

There are three methods of achieving this maintenance and healing; seclusion, incantation/ritual and therianthropy.

Seclusion

Seclusion on a regular basis is the most simple, and effective way to reverse the effects of exposure to areas highly charged with psychic energy. The Cruor V must constantly be aware of the paradoxically relationship between that which will attract them and benefit them, being the same as that which will eventually be detrimental to them.

To illustrate why this is necessary, imagine psychic energy to be a colour, or made of colours. Imagine a Cruor V's psychic energy to be of one colour, let's say red for example.

Now, as all beings emit psychic energy, those that are not sentient of their psychic self (which are most beings) emit psychic energy that is constantly oscillating. This oscillation is due to them not having any awareness or control over the psychic energy and energy field.

When a Cruor V is exposed to highly charged areas for prolonged periods, the mixing of the energies or 'colours' becomes a pathological affair. A Cruor V will loose some capacity to remained focussed, and also be at risk of having their energy drained by others.

It is important to note that there are some individuals in existence that are extremely psychically potent. These individuals have a capacity to drain and manipulate energy in the same manor as that of a Cruor V. These individuals will usually have no intention of harming you, and may be unaware of their behaviour. However, as a Cruor V's awareness and use of psychic energy fields develops there sensitivity and susceptibility to the behaviours of others tends to become more intense.

The simplest approach to take with these individuals is to politely avoid them, and spend as little time as possible in their company.

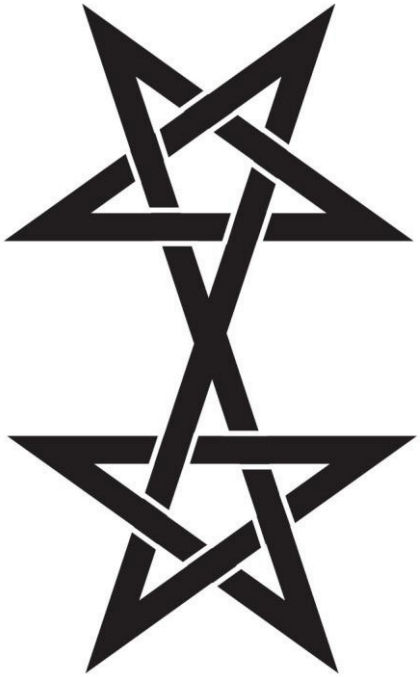
In any case, due to the previously mentioned factors the need to rejuvenate is a constant reality. Seclusion is a very simple means to regenerate and may be effectively practiced for short to long periods of time.

The process by which seclusion takes effect relates to the use of a neutral environment to balance a Cruor V's own psychic energy field.

This is simply achieved by quieting the mind in an area devoid of the presence of other beings, human, animal and metaphysical. The presence of flora is not a significant issue, as the psychic energy fields of plants and trees remains consistent if unstimulated by noise.

After a brief period, a sensation of feeling energised and emotionally stable prevails.

To further augment this process a Cruor V may engage in remote feeding, once a quietening of the mind and a balance is maintained.



Therianthropy

Another effective means of regeneration is that of therianthorpy.

One of the most common forms of therianthropy is lycanthropy. As the reader will undoubtedly already know, lycanthropy is the transformation from man to a hybrid astral wolf/man/woman. Other animals can be chosen as a focus of transformation, it is up to the Cruor V to choose the appropriate animal.

There have been many books and essays written on therianthropy, and it is an ancient practice that predates known history. The benefits of therianthropy for a Cruor V are many, as it is an effective psychic balancer and energiser.

As opposed to quietening the mind, the spiritual transformation into another state of being involves a process requiring intense psychic focus.

Once again, seclusion is an advantage when practicing therianthropy, as those witnessing the process will usually become disturbed at the sight of the transformation.

This is not only due to the changes in physical behaviour observed, but the changes in the psychic energy field of the transforming Cruor V.

In contrast, therianthropy can be effectively practiced in the presence of others when needed. In particularly if putting fear in those in the local environment is the desired outcome, or actually charging an environment with an atmosphere of fear.

To achieve transformation a Cruor V that is adept in this practice can do so at will. Those who are new to this practice, or are in a state of server unbalance may use focus tools, such as masks or amulets. These tools assist in focusing psychic energy by providing a visual and tactile stimulus.

Ritual

There is a third means of regeneration that can not only assist a single Cruor V to regenerate but a whole group or coven. This third means is achieved via ritual and Incantation.

The author will not delve into the practice of ritual in this text, as it is idiosyncratic in nature and should not be an available public record to scrutinize and discuss. Rituals are meant to be sacred and private, to maintain their potency and power.

Meditation and Incantation

Incantation may be of any origin a Cruor V chooses. Incantations can also be an effective means of what is called psychic shielding. However, as one must be actively involved in verbalising a chant vocally or in the mind, the effectiveness of the same is short lived. It is a temporary measure only.

The Nine Syllable hand Seals

During periods of seclusion and meditation, or during daily meditation, there are particular traditions a Cruor V can practise to assist in regeneration. Regular brief sessions of meditation can assist the mind focus and listen to the subtle messages coming from the body and the environment. Through mediation the mind can also send subtle and powerful messages to the body and the environment.

Many forms of traditional mediation will involve both posture and incantation. In the many traditions of Yoga both Asana (posture) and Mantra (repeated verse) are combined to channel particular energies through the body.

Many of the complex Asanas of Yoga, such as the Lotus position, require dedication to acquire the flexibility to perform. A more simple approach to combining the verbal and physical in mediation can be found in the practice of Kuji In.

The practise of Kuji In *'Japanese'* or 'nine syllable seals' ('Ku' nine, 'Ji' character, 'In' seal Jp.) is an esoteric form of Buddhist mediation of Mikkyo (esoteric) Shingon Buddhism. Kuji In has also been greatly associated with the martial art of Ninjutsu. The earliest origins of the practise of Kuji In are from Hindu traditions of India. From Hinduism the practices were adopted by travelling Chinese monks, who then incorporated it into Buddhist tradition.

The practise involves clasping the hands and weaving the fingers into various positions whilst chanting a particular incantation.

The various Ketsu In Jp. ‘hand postures’ and Jumon Jp. ‘incantations’ combine to unite ones focus and being to full attention during the process. As the traditional Mantras associated with Kuji In were praises and pledges of sacrifice to the Hindu god Indra they are not greatly relevant to the purpose intended here. In addition to the issue of their traditional spiritual application the time it would take to learn the mantras and associate them with intended goals in the mind of one who thinks in another language might be counter productive. The practitioner can certainly choose to incorporate the traditional Mantras if they so wish.

The various finger postures however are relevant to the energy meridians that circulate through the hands. In addition to acting as keys to unlocking/activating the various energy meridians the mudras combined with the mantra become a powerful combination in manifesting their partitioner’s intention into the physical realm.

In place of the short verse mantras of Hindu tradition the author would recommend a single vowel utterance for those who would chose to practise Kuji In. The traditional vowel utterances in Japanese can be effectively used as symbols for the intended goals without having to integrate too much unfamiliar language into ones practise.

The Japanese vowels that accompany the nine seals are; **Rin** (strength) **Pyo** (direction of energy) **Toh** (harmony) **Sha** (healing) **Kai** (premonition of danger) **Jin** (knowing the thoughts of others) **Retsu** (control of space and time) **Zia** (control of the elements of nature) **Zen** (enlightenment).

The Jumon vowels should be voiced a slow manor, at the same time exhaling slowly (refer to the images for the Ketsu In hand/finger configurations).

For a visual guide to the hand seals and full transliteration of the incantations please go to the appendix.

Kirtan Kriya

Kirtan Kriya or the Sa Ta Na Ma meditation of Kudalini Yoga is another simple but effective practise. The Kirtan Kriya involves the use of a single vowel mantra and simple mudra. The matra is Sa Ta Na Ma is accompanied by the following corresponding mudra for each mantra:

Sa: index finger and thumb

Ta: middle finger and thumb

Na: ring finger and thumb.

Ma: little finger and thumb.

The thumb and fingers mudras are to be gently squeezed together whilst the mantra is chanted.

The meanings of the mantra vowels are; Sa: infinity, Ta: Birth, Na: death and Ma: Rebirth.

Velieris ex Igneus

Apart from the need to heal from prolonged exposure to oscillating psychic energy fields a Cruor V must spend time away from the sun.

For the Cruor V understands that the sun is the giver, regulator, and destroyer of all life.

The reason for the need for death and rebirth is mainly due to the relationship between all organisms and the suns effects on their genetic structures.

Birth and death is away of escaping cellular damage inflicted by the sun and toxic chemicals present in the environment. The sun's UV rays also play an important role in controlling the spread of bacteria and viruses, destroying their DNA.

According to Scientific research overexposure to Ultra Violet radiation can suppress proper functioning of the immune system, along with the skin's natural defences. Darker pigmented skin offers no greater protection in preventing harmful UV damage. Other reactions to excessive UV include impaired response to immunizations, increased sensitivity to sunlight, and reactions to certain medications. Research has shown that UV radiation increases the likelihood of certain cataracts.

Ultra Violet radiation is also the cause of skin disorders such as actinic keratoses and premature aging of the skin. The face, hands, forearms, and the "V" of the neck are especially susceptible to lesion associated with actinic keratoses.

In a book on Toxicology and Applied pharmacology the authors are quoted as saying:

Ultraviolet (UV) irradiation present in sunlight is an environmental human carcinogen. The toxic effects of UV radiation from natural sunlight and therapeutic artificial lamps are a major concern for human health. The major acute effects of UV irradiation on normal human skin comprise sunburn

inflammation (erythema), tanning, and local or systemic immunosuppression (Matsumura, Y. & Ananthaswamy H. N. 2004).

Melatonin

The production and function of the compound melatonin within the body is greatly effected by exposure to both natural and artificial light, being mostly synthesized in the skin. Melatonin is produced by the pineal gland, which is under the influence of the suprachiasmatic nuclei (SCN) of the hypothalamus. The SCN receives information from the retina about the daily pattern of light and darkness.

The production of Melatonin by the pineal gland is inhibited by light and permitted by darkness.

Secretion of melatonin as well as its level in the blood, peaks in the middle of the night, and gradually falls during the second half of the night, with normal variations in timing according to an individual's chronotype.

Melatonin (N-acetyl-5-methoxytryptamine) naturally occurs in animals, plants, and microorganisms . Circulating levels of melatonin in animals vary in a daily cycle, thereby regulating the circadian rhythms of several biological functions. Various biological effects of melatonin are stimulated via activation of melatonin receptors. Melatonin also plays a significantly important and pervasive role as powerful antioxidant, providing protection from free radicals.

Melatonin has also been identified as playing a role in suppressing cancerous cell development.

Dr Christian Bartsch et al at the University of Tubingen in 1985 discovered a link between abnormal melatonin secretion patterns and prostate cancer patients. The same team found a link between abnormally low levels of melatonin in prostate cancer patients in 1992.

German researchers were prompted by these findings and decided to conduct research on people living in the North Arctic circle. The researchers found, as they presumed, there was a lower incidence of hormone dependant cancers, such as prostate and breast cancer.

At the Center for Endocrinological Oncology in Milan Dr Moretti et al followed up in the laboratory these earlier findings and found that very small amounts of melatonin inhibited the growth of androgen-dependent prostate cancer cells in culture.

More recently in April of 2005 researchers at the University of Texas found that treatment of both androgen-dependent and androgen-independent prostate cancer cells with pharmaceutical doses of melatonin essentially stopped the production of new cancer cells and dramatically reduced the overall number of cancer cells.

Up until recent history, humans living in temperate climates were exposed on average to only six hours of daylight during the winter months. The advent of artificial lighting in the modern world has reduced darkness exposure to typically eight or fewer hours per day all year round.

Low levels of artificial light also inhibit melatonin production to a lesser extent. However, over-illumination can create significant reductions in melatonin production. Wearing blue light blocking glasses in the hours before sleeping can help avoid melatonin loss, as it is principally blue light that suppresses melatonin. The use of blue-blocking goggles during the last hours before sleep has also been advised for people who need to adjust to different time zones, as melatonin also promotes sleepiness.

For the later mentioned reasons a Cruor V will wisely limit their exposure to the sun, wearing clothing that will protect the skin, and will prefer to remain indoors for long periods of time during the day.

In contrast to the harmful effects of the sun, moderate levels of sunlight are necessary for the synthesis of vitamin D, which protects against mood disorders such as seasonal affective disorder.

In addition to the sun’s harmful effects on the body another reason for the Cruor V’s preference for the night is most likely related to the Schumann resonance, and its effects on psychic energy (discussed in the chapter on psychic ability).

Wisdom

The attainment of wisdom is a process that occurs on various levels for a Cruor V. There is the wisdom obtained from experience, wisdom transferred by generations via literature and oral tradition, wisdom transferred via biological means (imprinted in DNA) and wisdom obtained via metaphysical means, the spirit of their parent.

The later form of wisdom transference is related to that which is experienced via transcendental commune.

Transcendental commune refers to the process by which a Cruor V will attempt to directly experience the thoughts and feelings of past Khat Ba.

This experience can be achieved via fasting, meditation and ritual, or all three.

Some also refer to commune with un-dead gods, seeking guidance, favour and inspiration from ancient Vampire archetypes. It must be stressed that caution must be taken with communicating and interacting with any archetypal forces, as they are difficult to endure and impossible to control.

To live life after life a Vampire must make decisions that require a foresight both way into the past and the future.

The Cruor V is aware that balance is the key to achieving objectives and retaining immortality. The understanding of concepts such as evolution and survival are different in the mind of the Cruor V.

It is not necessarily the strongest and fittest organism that survives, but the organism that does not either dictate to the environment, or be dictated too. After all, the goal for all organisms remains simple, no matter how complex the means to achieve it appear to become. To live and survive, remains the major objective of all life.

The Cruor V however does not view their mortality from the perspective of one physical life. The all important imperative to the Cruor V in each life is based around how they live, not just living for the sake of it.

This does not mean that the Cruor V is self absorbed, having no consideration for other life but their own. To the Cruor V all life is sacred, and the Cruor V understands that they only exist because of the universe and everything contained in it that surrounds them.

The following are some interesting quotes from some of histories famed thinkers:

The Greek philosopher Plato (BC 427-BC 347) was quoted as saying 'wisdom alone is the science of others sciences'.

Baring these wise words in mind, wisdom is the monocle through which the minds eye must see and learn all things.

The German-Swiss philosopher Friedrich Nietzsche (1844-1900) was quoted as saying 'there is more wisdom in your body than in your deepest philosophy'.

We will close with a saying from Confucius (BC 551-BC 479) the famed Chinese philosopher.

'By three methods we may learn wisdom: First, by reflection, which is noblest; Second, by imitation, which is easiest; and third by experience, which is the bitterest'.

An old Baul proverb states ‘What is not in the body is not in the universe’.

‘We are what we think. All that we are arises with our thoughts. With our thoughts, we make our world’.

‘Siddhartha Gautama’ the Buddha.

Psychic ability

Energy manipulation

Although we have given much attention to the biological manifestation of the Cruor V the Cruor V is fundamentally a metaphysical being by nature. Psychic ability is a basic manifestation of the Cruor V's being. It is this particular element that is most always the first to manifest itself in the maturing Cruor V. The process of this maturation is often referred to as an 'awakening' by many.

In a Cruor V the most commonly thought application of psychic ability is related to how a Cruor V draws energy or is energised. As stated earlier, there is a belief amongst some that Vampirism is a type of pathological condition of a metaphysical origin, requiring the replenishing of energy taken from others via various means.

On a primitive level the Cruor V is typically attracted to things or people that are abundant with life force or energy. Cruor V are also typically found to occupy vocations that are related to the use and manipulation of energy, such as artistry. In particular, arts such as music, theatre and painting, which easily evoke a release or build up energy in other beings, are a common choice.

The Cruor V is inherently aware that energy, time and space create a woven tapestry of information, in what is called space-time. As all living beings are fundamentally energy the manipulation of the same has some mild effects on space-time and thus peripheral events. In this context when one manipulates energy in one environment one consequently affects peripheral energy systems and outcomes. Thus the Cruor V must be mindful of how they affect the energy in their environment, and their impact on the overall wellbeing of those which occupy it. This does not exclude inanimate objects from this dynamic. Inanimate objects are also are energy at a base level and as such absorb and transmit energy quite actively. A Cruor V is aware they are always in an energy exchange with objects and structures in their environment.

Blood

The Cruor V’s relationship with blood is linked to the precious knowledge of its purpose and power. The constituents of blood contain bioelectrical and bio-photonic energy and genetic information. By virtue of this knowledge Cruor V’s by nature are very attracted to blood and its' use as a reservoir of psychic energy and psychic information.

However, the ingestion of blood is not a necessary practise to obtain its energy’s or information, many Vampires will attest. The use of, and status of blood for the Cruor V is sacred. Blood should never be treated without careful consideration and not mixed without the knowledge and consent of a coven.

Blood is a potent tool used in rituals and ceremonies for a Cruor V, both simple and complex in nature. The blood of a Cruor V is a symbol of their lineage and power when used in ritual; it is a sacred extension of the Vampiric self.

Subtle energies

In regards to the absorption of energy in the form of 'life force' 'psychic energy' or 'prana' or what ever one may like to call it, this involves the extraction/interaction of energy from another being or the environment.

The process of feeding does not necessarily refer to an actual physical process akin to a kinetic transfer of energy that occurs in context of energy manipulation. What is in fact often occurring is a shifting or phasing of the internal energies of another facilitated by the manipulation of ones own internal resonance ‘in other words, a shifting or lowering of psychic energy in one individual caused by the intentional shift of psychic energy of the Cruor V.

A basic analogy of this phenomenon is the effect a calming voice has on someone who may be anxious. The one who is offering the consoling needs to control their energy (be calm and not become anxious themselves) then transfer their state on to the anxious person, resulting in a decrease of energy in the anxious individual. The tool used in this analogy was partly sonic in nature, the human voice. In addition to the voice a pat or rub on the shoulder may have also augmented the process adding a physical element.

Apart from manipulating energy by phasing ones own energy the deliberate extraction of energy can be achieved. The most important tool used in energy manipulation for the Cruor V is that which is bioelectrical in nature, the radiant quantum signature of the psyche.

By manipulating ones own bioelectrical energy the Cruor V can have an effect on the energy of all living organic matter, and charge inorganic i.e. mineral compounds.

The Cruor V may, from time to time, engage in deliberate energy exchanges with other people. The Cruor V may actively absorb energy from individuals, places and objects for the purpose of energising or ‘feeding’ and to obtain information. These processes are inseparable.

The two methods of energy extraction or 'feeding' as some call it are either via physical contact and psychic focus, or visualisation and remote psychic focus.

The method via physical contact firstly involves a hand, or even the lips, being placed on an area of the targets body. Once the area of contact has been made the reaching out commences. This involves a decrease in respiratory rate followed by a long exhaling. Whilst exhaling slowly, a psychic focus is projected from the Cruor V's body to the target object or person. The Cruor V experiences the sensation of feeling themselves reaching into the targets body, and feeling their energy. Once the sensation of entering is fully achieved the extraction can begin.

The target individual will usually be someone that is in close proximity and is typically 'crying' out to be relieved of excess energy. The target being may also be some one who is giving of energy due to high levels of anxiety, which equates to a very thankful target at that!

Targeting those that are extremely agitated can be dangerous and is usually avoided due to the high likelihood of Vampirism being detected. A particular amount of skill is necessary in the method of approaching and feeding from those who are in high states of anxiety and agitation. Body movement, voice and psychic focus combined must be used in these cases to facilitate entry into a wider more volatile psychic energy field.

Psychic energy training

One of the most simple and effective means of developing ones psychic potential is the practise of pyrokinesis.

The term pyrokineses refers to the ability to create and manipulate fire using psychic energy.

The aspect of pyrokineses that should be concentrated on is that which involves the manipulation of flame.

The Dancing Flame technique offers a simple yet effective means of honing ones psychic power with little in the way of preparation required.

All you will need is a candle and a quite area with which to work.

Once you have lit the candle sit very still in front of it, but not too close to disturb it with your breath.

Begin to concentrate on your breathing, then your heart rate. Slowly you will begin to gain complete awareness of yourself as you gain more control of your autonomic functions.

After a few minutes of awareness expanding meditation you may then focus on the flame of the candle.

As you exhale feel yourself expand outwards. Whilst experiencing the sensation of psychic expansion focus on the candle flame, with intent of making it flicker.

As you inhale repeat the same process, although this time focus on drawing the candle flame towards you. Once again this will cause the candle flame to flicker.

This exercise could be practised once a day. However, one should be aware that it does take practise to develop the skill, if one is new to the path. Those that have already experienced psychic awakening and have had some telekinetic experience will marvel at how easy this exercise is.

There is no great mystery as to how the psychic phenomenon of pyrokinesis works. Pyrokinesis is simply an extension of ‘aerokinesis’ the ability to control air.

The gases in air have paramagnetic properties, meaning they interact with a magnetic field when exposed to one. In the instance of pyrokinesis one is simply expanding their magnetic field and disturbing the gasses in the air and inturn disturbing the flame. This is not to say that you are creating a breeze that causes the flame to flicker. However, you are disturbing the flames life source, oxygen. By restricting and altering the flames access to oxygen you cause it to respond in an erratic manner.

Intuition

The word intuition ’is derived from the Latin word’ intueri, which is roughly translated, means ‘to look inside’ or ‘to contemplate’.

In Eastern religion the concept of ***Prajñā*** (Sanskrit) or ***paññā*** (Pali) is directly associated with and translated as "wisdom," "understanding," "discernment," "cognitive acuity," or "know-how." In some sects of Buddhism, it especially refers to the wisdom that is based on the direct realization of the Four Noble Truths, impermanence, interdependent origination, non-self, emptiness, etc. Prajñā is the wisdom that is able to extinguish afflictions and bring about enlightenment.

Intuition may be thought of as the experience of having a clear concept of the whole at once.

In the context of the vampire, intuition can be thought of as another element of its psychic being. The ability to 'know' by intimate and intangible means is related to the Vampires ability to interpret subtle information they experience from various sources.

The Cruor V is a keen observer and is particularly sensitive to the hidden or undisclosed nature of people, animals and structures. The Cruor V is aware that the mind can assert anything and pretend it has proved it. The Cruor V thus learns to test any beliefs on their body and intuitional consciousness. When a response is received from these then it may be accepted.

The undisclosed or hidden nature of things may refer to the psychic energies that inhabit them or they emit. It is for this reason a Cruor V is seemingly very selective of their associates and places they frequent.

Although intuition is thought to be the result of an experience of arbitrary feelings, there are also some subtle subconscious objective processes at work.

Humans are instinctively adept at what some have called ‘physiognomy’, even though they are unaware of the process takes place. The term physiognomy is a compound word made from the Greek words ‘Physis’ nature and ‘gnomon’ judge. Physiognomy is the assessment of an individual’s character/personality by assessment of their physical characteristics. Physiognomy has fluctuated in popularity throughout modern and ancient history. Ancient Greek philosophers are the earliest know to use physiognomy, Aristotle was said to be supportive of the concept. Whilst the credibility and practise of physiognomy fluctuated throughout modern history it appears to be making resurgence. Recent research indicates that personality traits such as trustworthiness, aggression and social dominance can be identified in certain facial geometry. The level of testosterone present during puberty correlates to width and height dimensions of the face. Individuals with wider faces have been found to be more aggressive. Other such facial structural indicators include a square jaw indicating a combative nature (once again due to testosterone levels), conversely a fine or narrow jaw or chin indicating a passive nurturing nature (associated with lower levels of testosterone).

To know and understand the subtle information that is communicated between individuals, and how it is interpreted, also allows for some control of this communication process. In the case of physiognomy the process is mostly subconscious, so most people will not be able to control the effects their interpretations have on them. In addition most people are unaware of the messages their facial structure is informing other people about them before they even open their mouths.

In retrospect, on some levels intuition is less of an experience or a phenomenon and paradoxically more of an art form and a science. The vampire is forever the avid student of communication, both subtle and obvious. The author would suggest that Intuition for the Cruor V is also somewhat akin to a science in many ways. As stated earlier, the more intangible aspect of the process in the case of the Cruor V can be viewed as being related to psychic sensitivity, or perhaps that which is communicated by mind correlation.

Beauty

The Cruor V can be, usually intentionally, irresistible in appearance and manor, the perfect gentleman or lady. Charm and the Vampire are an inseparable pair. Cruor Vs naturally pay particular attention to their appearance, and the appearance of others. As most people will attest, as the term 'you are what you eat' is a truthful metaphor, so to is 'you are what you wear', or how you appear for that matter.

Once again the relationship between information and the visual sense is acknowledged here.

A Cruor V will typically dress in whatever manor is considered attractive for the culture and era that they currently exist in. However, the archetypal Vampire whose wardrobe is rich with alluring colours such as red, black, purple and midnight blue, continues to prevail.

Black is a multi-dimensional color that can elicit various connotations. Black has an ominous characteristic symbolizing death and is used in Western cultures for funerals. Black also creates known to be associated with intelligence and knowledge (graduation robes), with rebellion (the bad guy), also denoting that which is shrouded in mystery (space, the night). It typically symbolized absence, modernity, power, sophistication, formality, elegance, wealth, mystery, style, evil, (such as in films) death (in Western cultures), fear, emptiness, darkness, seriousness, conventionality, rebellion, anarchism, unity, sorrow, professionalism, and slimming quality (fashion). Dark coloured clothing has also been proven to be the most effective in blocking out UV radiation.

Red holds a greater significance with more cultures than many other colors because of its intensity, passion and invocation of an inherent physiological response. In China red is the color of celebration and good luck, in India purity and integrity, and in South Africa it is associated with mourning. Red is a bold and audacious color and typically dilutes other colors around it. Due to its' capacity to stand out form other colors red is often used to accent and highlight objects of importance.

Various studies have also shown that red can in induce physiological responses in humans, including increasing the rate of respiration, raising blood pressure and thus making the heart beat faster.

Red is typically associated with passion, strength, bravery, energy, fire, sex, love, romance, excitement, speed, heat, arrogance, ambition, leadership, courage, masculinity, power, danger, gaudiness, blood, war, and anger.

Violet is said to symbolize magic. Purple in Thailand is the colour of mourning. In western cultures purple is usually associated with royalty and wisdom. The Purple Heart, a high military honor for those wounded or killed in combating America's foes, embodies both purple attributes. Purple can symbolize nobility, envy, sensuality, spirituality, creativity, wealth, royalty, nostalgia, ceremony, mystery, wisdom, enlightenment, arrogance, flamboyance, gaudiness, mourning, exaggeration, profanity, bisexuality, sexuality confusion, pride, Scorpio (violet, star sign), May, November, riches, romanticism (light purple), delicacy (light purple), and penance. Purple is the colour of mourning for widows in Thailand. It was the favorite colour of Egypt's Cleopatra. Purple was also the colour of dye that corkers used to make the king and queen's clothing. They weaved and made special clothes from silk woven off a tree.

The reasons for such associations between colour and emotional states are very obvious when one only briefly considers them.

Black has an obvious association with death in Western culture as it represents darkness and the unknown. Death is also associated with the extinguishing of light. The association of white with death in Eastern cultures most likely comes from the pale skin of a dead person, or the stark whiteness of bones and skeletons. Many Eastern cultures also view death as the passage into a higher state of being (Buddhism, Hinduism), and thus could view white as a positive colour association for death. Red typically represents violence, war, aggression, or passion; most likely because red is the colour of human blood and fire.

It appears the Cruor V is naturally attracted to these colours, or to use these colours, just as much as the non-vampire is attracted by them.

As the reader would have no doubt observed, one of the most common aesthetics attributed to the classic Vampire are prosthetic or filed canines and special effect contact lenses. These are particularly popular amongst the younger

Vampires of this generation, who also may be termed or described as being Goths.

Whilst the gothic aesthetic may be felt to have a limited appeal to the non-Vampire, it should not be thought that all Goths consider themselves Vampires, or all Vampires associate themselves with the gothic fashion movement.

Whilst this element of the Cruor Vs being need not be given a wordy address, it is by far the most noticeable and one of the most effective means by which a Vampire interacts superficially with their environment. The Vampires appearance and scent is also an important factor to enhance the process of psychic exchanges.

The Cruor Vs role or place in the human genus can perhaps be simply viewed as a natural energy balancer, rather than a predator or opportunistic entity. By facilitating the exchange and transference of psychic energy the Cruor V may also be viewed as nature's psychic flame or beautiful flower to the highly psychically active moths or bees of the world. The Cruor V's own flame is enriched by the process of these energy/information exchanges and takes this back to the coven to integrate the energy to the united flame of the coven.

In retrospect the Cruor V may be seen as a natural creature by this analogy, not a monster, or evil entity.

The element of beauty in the context of the Cruor V has been intentionally described and explored with some philosophical leanings in this section. Whilst this may appear to be a divergence it has been done to simply include some balance in the topic. The Vires Septagram displays the element of beauty as being balanced by being intercepted by regeneration and psychic ability.

Before finishing this section it is important to mention the aspect of a Cruor Vs beauty or appeal that is intangible.

As depicted in popular literature and movies the Cruor V's inability to be captured on film is not far from reality.

This is once again due to the Cruor V being a psychic being, and much more than the sum of its appearance. To put it simply, the viewable image of a Cruor V only consists of the flesh and materials it has decided to clothe itself with, nothing more.

Passion

This element is also particularly central to the Cruor Vs being. The reason for the Cruor Vs existence may be thought of as being passion itself. It is ironic that the word passion itself is derived from the Latin verb *patior*, meaning to suffer or to endure, which in the context of eternity highlights a paradox. Passion is an emotion which is highly valued, sought after and revered. The capacity to achieve long term goals is always attributed to the level of passion an individual has for achieving them. Endurance, suffering, patience and resolve are the obvious opposing edge to the sword of passion, although mortal man usually does not consider this reality. Most individuals consider passion and love as some form of accident or gift. In the same context many individuals who have honed a particular skill or ability are labeled ‘gifted’ or having ‘natural ability’. The truth of the matter is that passion is a discipline

For the Cruor V passion is a simple yet volatile imperative. For the experience of passion and desire itself is what the Cruor V longs for, is driven by. The more actualised a Cruor V becomes the more they wish to feel desire.

This is not to say that a Cruor V is self absorbed and egocentric. In contrast, over time a Cruor V will become deeply involved in the passions, and related energies, present in other beings.

Once again it cannot be stressed enough; the Cruor V by nature constantly exposes themselves to energy rich environments. For this reason they must constantly regenerate to balance and focus the direction of their energies, lest they loose vigour and develop madness (mania, labiality of mood etc.) and decrepitness. A wise person once said 'the fire which enlightens is the same fire which consumes'.

In retrospect, it is important to acknowledge that for the Cruor V the control of energy is a means to and end, not a reason for existing, motivation or passion unto itself.

In closing the section on the subject of passion I will leave with some famous quotes pertaining to the qualities and mindset necessary to endure the fire of passion.

'One must not always think so much about what one should do, but rather what one should be. Our works do not ennoble us; but we must ennoble our works'.
- *Eckhart von Hochheim, a German theologian, philosopher and mystic, born near Gotha, in Thuringia, "Work and Being"*

'Obstacles cannot crush me, every obstacle yields to stern resolve. He who is fixed to a star does not change his mind'.
- *Leonardo da Vinci*

'The first step toward success is taken when you refuse to be a captive of the environment in which you first find yourself'.
- *Mark Caine, Author*

'Adversity has the effect of eliciting talents, which, in prosperous circumstances, would have lain dormant'.
- *Horace (65-8 B.C.), Poet and Satirist*

'A great attitude does much more than turn on the lights in our worlds; it seems to magically connect us to all sorts of serendipitous opportunities that were somehow absent before we changed'.
- *Earl Nightingale (1921-1989), Philosopher and Syndicated Radio Personality*

‘The real art of discovery consists not in finding new lands, but in seeing with new eyes’.
- *French novelist Valentin Louis Georges Eugène Marcel Proust.*

‘Patience and perseverance have a magical effect before which difficulties disappear and obstacles vanish’.
- *John Quincy Adams (1767-1848), 6th U.S. President*

‘The wealthy man is the man who is much, not the one who has much’.
- *Karl Marx, German political philosopher*

"So verily, with hardship, there is relief."

[Te Qur’an Al-Inshira 94:5]

‘The most powerful weapon on earth is the human soul on fire’.
- *Marshall Ferdinand Foch.*

Conclusion:

Oscar Wilde was quoted as saying 'The soul is born old but grows young. That is the comedy of life. And the body is born young and grows old. That is life's tragedy'.

There is no such paradox in the cycle of life and death for those of the Vampiric path, merely a reality to be observed, experienced and controlled.

The author trusts that the Cruor Viator reader has identified with many of the phenomena and principles contained within this text. The many terms and particular practises mentioned in the text are greatly a product of the authors own study and practise. It is assumed that the reader will extrapolate upon them, research various other ideas, techniques and principles which they will incorporate in their own practise.

The author would like to thank the members of their coven for their patience and assistance in the formulation of this text; Melissa, Paul, Lady Raven, John Allen, Lenore, Helen, Marissa and in particularly Laurentz, for without Laurentz's knowledge experience and guidance House Bennu and the Viaticum would not be.

The author would also like to acknowledge Michelle Belanger for her inspiration and contribution to the wider Vampire community.

In conclusion the author would like to state that it is their belief that it is the Cruor Viator's prerogative to gather knowledge, add it to their chronicles and assimilate it into their being to ensure their success on the eternal voyage.

Eternally Yours

Zakary

Appendix:

Kuji In Jumon:

RIN: For strength of body and mind.

Japanese: On baishiraman taya sowaka

Sanskrit: Om vajraman taya swaha

English: 'O diamond thunderbolt glory be to you'

Rin Ketsu In

PYO: For directing energy

Japanese: On isha naya in tara ya sowaka

Sanskrit: Om isha naya yantraya swaha

English:'O instrument who's way is strength glory be to you'

Pyo: ketsu In

TO: For Harmony with the universe.

Japanese: *On jite rashi itara jiba ratanō sowaka*

Sanskrit: Om jit rashi yatra jiva ratna swaha

English: 'O conquering zodiac wherein lies the Jewel of life glory be to you'.

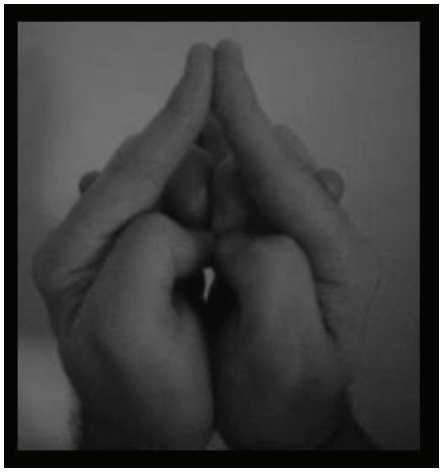
To: Ketsu In

SHA: For healing of others and self.

Japanese: On haya baishiraman taya sowaka

Sanskrit: Om haya vajraman taya swaha

English: 'O vehicle of the diamond thunderbolt glory be to you'



Sha: Ketsu In

KAI: For clairvoyance

Japanese: On nōmaku sanmanda basaradan kan

Sanskrit: Om namah samanta vajranam hâm

English:'O salutations to the diamond that binds all'

Ka: Ketsu In

JIN: To know that which is hidden.

Japanese: On aga naya in maya sowaka

Sanskrit: Om agnaya yan maya swaha

English:'O whose fire shifts us from illusion glory be to you'

Jin: Ketsu In

RETSU: For power over the temporal and spatial

Japanese: On hirota ki shanoga jiba tai sowaka

Sanskrit: Om jyota hi chandoga jiva tay swaha

English:'O light your chant is life glory be to you'

Retsu: Ketsu In

ZAI: For power over the natural elements.

Japanese: On chirichi iba rotaya sowaka

Sanskrit: Om srj iva rtaya swaha

English: 'O ye creating in the perfect manor glory be to you'.

Zi: Ketsu In

ZEN: For enlightment, acceptance that ultimate truth cannot be known, only experienced.

Japanese: On a ra ba sha nō sowaka

Sanskrit: Om ah ra pa ca na dhi

Zen: Ketsu In

The meaning of these words are symbolic and do not have specific linguistic origin. The translations are as follows.

Om (primeval sound)

Ah (the essence of all things is unmade)

Ra (all things are pure)

Pa (all paths have been ultimately explained)

Ca (realisation that the apprehension of beginning and ending is unobtainable, as there is no beginning and no ending)

Na (although the names of things may change the nature of things can not be gained or lost)

Dhi (ultimate wisdom).

Symbols:

Bat symbolism and Vampires

Western civilization has regarded bats with superstition, fear, and uncertainty. Only in China has the bat been expressed in art and handicrafts in respectable manor as a symbol of happiness and good luck.

Bats are often thought to symbolize death and rebirth.

The bat is a powerful symbol of rebirth and death as it is a creature that lives in the belly of the Mother (Earth). From the womb like caves of the earth bats emerge every evening at dusk to symbolically be reborn every evening.

In a literal context bats actually enjoy a relatively old age, some reaching the age of 20 and in one documented case of a brown bat, to 30. Certainly they attain a longer life span than other mammals of similar size such as rodents that live for only one or two years.

Chinese symbol of the Five Fortunes

Five bats surrounding the Chinese character for longevity shou 寿 is a very powerful symbol of fortune and longevity. The five bats grouped together create the extremely auspicious and popular motif of the "five good fortunes"; Wealth, Health, Longevity, Love, and Virtue. Red bats are especially thought of as being a lucky omen as red is believed to be the colour that repels evil.

Crux Cruor

The symbol at the beginning of the chapter title ‘The Phenotype’ is what I have dubbed the ‘Crux Cruor’. This symbol is actually an old alchemical symbol for ferrous or iron. The symbol for iron is more commonly depicted as the astrological symbol for Mars which consists of the shield and spear. The Crux Cruor is merely a variant of this design. It is not a coincidence that Mars’s red appearance is due to the abundant amount of iron in its soil. The relationship between the Crux Cruor and Vampire’s is in context of the Heme ligand. Iron is the central binding atom of the Heme molecule, also giving it its red colour. These factors give the symbol a powerful association with blood. Although the Crux Cruor is an inverted cross it is not to be necessarily viewed as an anti Christian symbol. Ironically though the Christian cross is a symbol of the power of the blood of Christ where the Crux Cruor is symbolic of the power of blood and ones own blood.

Vires Symbol

The Vires symbol appears at the beginning of the chapter titled ‘Seven Elements of the Vampire’. This symbol was created by Australian graphic artist Matt Bottos in conjunction with the author’s collaboration. The seven fanged wheel represents the concept of seven Vampiric elements. The two winged fangs residing over the small disc represent the power of the seven elements combined.

Therian Pentagrams

The two linked pentagrams represent the transition from one state of conscious to another.

Glossary

Akh: The ancient Egyptian term Akh ‘effective one’ refers to the effective aspect of the soul. It was believed that the Ba and Ka could be reunited after death via particular funeral rites to form an Akh. It was also believed that a Pharaoh could act on behalf of/or as a god in what was termed Akhu or making Akh. The Egyptian Pharaoh Senwosret claimed to have made Akhu as the Egytian god Horus by building monument to Horus’s father Osiris. In the vampiric context ‘Akh’ or ‘Akhu’ may refer to the will of the Vampire being acted out in the new flesh or Neo Navis.

Akhu: Acting out the will of, or on behalf of a Ba or Khat Ba parent.

Ankh: The ancient Egyptian symbol of eternal life. It is thought that the Ankh represents the male triad and the female unit, under a decent form. Also refered to by Egyptologist as the 'handled cross,' or *crux ansata.* **British Egyptologist** E. A. Wallis Budge (July 27, 1857 – November 23, 1934) postulated that the symbol originated as the belt-buckle of the mother goddess Isis.

Ba: The individualistic aspect of the human soul.

Bennu: The Egyptian term for phoenix. It was believed that the Bennu was the Ba of the God Ra. In Egyptian mythology the Bennu had created itself from a fire that was burned on a holy tree in one of the sacred precincts of the temple of Ra. Other narrations describe the Bennu bird bursting forth from the heart of Osiris. Once born the Bennu was alleged to have rested upon a sacred pillar that was known as the benben-stone. Egyptian priests considered it the most holy place on earth.

Khat: The ancient Egyptian term for the physical body

Navis: The Latin term for ship or vessel.

Neo Navis: ‘Neo’ is a greek word meaning new. The two words combined Neo Navis refer to the Vampires new flesh in the context of life transference.

Navis Profugus: **The term ‘profugus’ is the Latin term for ‘migrate’. The words Navis Profugus combined refer to the process of the soul or ‘Ba’ shifting to new flesh.**

Phenotype: A **phenotype** is any trait or *observable characteristic* of an organism: such as its morphology, development, biochemical or physiological properties, or behavior. A Phenotype results from the expression of an organism's genes in response to the influences of its environment.

Se Akh: The name of an ancient Egyptian ritual that involved uniting the deceased’s Ba and Ka together to give the dead person a new life a new. In the context of this tome it refers to any acts, rituals, or practices that are intended to facilitate Navis Profugus.

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